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Thesis

A STUDY OF ADOLESCENT CONFLICTS AND ESCAPES IN
THE FIELD OF RELIGION AND SCIENCE

by

Lillian Alberta Teeters
(A. B., Ohio State University, 1930)

submitted in partial fulfilment of the
requirements for the degree of
Master of Arts

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Outline

- I. Introduction.
 - A. Statement and delimitation of the problem.
 - B. Justification of the study.
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 - a. Influence upon religious conceptions.
 - b. Unrest in religious thinking shared by adolescents.
 2. Adolescent conflicts in religion and science.
 - a. Importance of conflicts in achieving Christian philosophy of life.
 - b. Present failure of church to guide youth in thinking their conflicts through.
 3. Evidence of significance of problem
 - a. Statements of adolescents indicative of:

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- 1) Confusion in minds of youth due to these conflicts.
 - 2) Desire of youth to discover way out of these conflicts.
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4. Discussion of the responsibility of Church toward young people in helping them to meet this problem.

II. The Study Itself.

A. The Psychology of Adolescence.

1. Period of comparatively rapid physical growth.
2. Period of mental and emotional development.
3. Period of religious awakening.
4. Development of religious beliefs.
 - a. Religious beliefs of child.
 - b. Development of religious beliefs in period of pre-adolescence.
 - c. Adolescent religious development.
5. Significance of religion in life of adolescent.

B. The Relation of Science and Religion.

1. Impact of science upon religious outlooks.
 - a. New conception of universe.
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- a. Religion often committed to theology of fixity; afraid of new knowledge of science.
- b. Misunderstanding of physical universe.
- c. Extreme literalism in religion.

3. Science sanctions religion.

- a. Science in service of religion.
- b. Misuses of science to justify religion.

C. Conflicts and Escapes of Adolescents in the Field of Science and Religion.

- 1. Opinions of adult leaders of youth concerning these conflicts.
- 2. A study in the conflicts and escapes in the field of religion and science among young people.
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- 4) Conclusions indicated by questionnaire one.

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D. The Responsibility of the Church toward the Conflicts of Youth in the Field of Religion and Science.

1. Failure of church to meet conflicts.
 - a. Inadequate curricular materials.
 - b. Failure of adult leaders of youth to face problems.
 - c. Undue emphasis placed upon religious doctrines and dogmas.
2. The responsibility of the church in helping youth to think through problems in the field of religion and science.

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III. Summary

A. Influence of Science upon Religion.

1. Extension of scientific method into field of religion.
2. Resulting conflicts between religion and science.

B. Problems of Young People in the Field of Religion and Science.

1. Need of understanding of conflicts.
2. Adolescence a period of adjustment.
3. Early religious instruction of formal dogmatic type common cause of conflicts.
4. Three avenues of escape which young people have found to their conflicts.
5. Failure of church to meet problems.
 - a. Much of curricular material in use unsatisfactory.
 - b. Undue emphasis placed upon religious doctrines.

c. Responsibility of Church in Meeting Adolescent Problems in Field of Religion and Science.

III. Summary

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- a. Lack of curricular material in religious instruction.
- b. Undue emphasis placed upon religious doctrines.

C. Responsibility of Church in Meeting Adolescent Problems in Field of Religion and Science.

1. Religious work among young people must be based upon the spirit of "science-at-its-best".
2. Church must insist upon development of suitable curricular material.
3. Church must possess an understanding of true relationship between religion and science.
4. Church must understand nature and importance of conflicts to young people.
5. Church must be willing to face frankly the problems of young people arising in this field.
6. Youth must be encouraged to live upon the intelligent interpretation of observable facts and to formulate Christian life-philosophy in harmony with such an interpretation.

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Statement and Delimitation of the Problem

The problem of this thesis is "A Study of Adolescent Conflicts and Escapes in the Field of Religion and Science". The purpose of this study is fourfold:

1. To investigate the conflicts which arise in the minds of adolescents in the realm of science and religion.

Introduction

2. To explore the causes of these conflicts.
3. To discover the escapes which adolescents have made from their conflicts.
4. To determine effective methods by which the adolescent may be aided in meeting conflicts in the realm of science and religion.

The term conflict as used in this study refers to an antagonism of ideas produced in the mind of an adolescent as a result of his attempt to reconcile his religious beliefs with the scientific findings of modern science. This study is limited to the field of religion and science and does not include other types of conflicts.

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By the term escape is meant the solution which is found by the adolescent for such conflicts in the field of religion and science.

Adolescence refers to the period of growth extending approximately from the age of twelve or thirteen to the age of twenty-three. It is usually considered to begin with puberty and to end with manhood and womanhood. For the sake of convenience in discussion, adolescence may be divided into three periods: Early Adolescence, extending from the age of twelve or thirteen to the age of fifteen, Middle Adolescence, from fifteen to seventeen, and Later Adolescence, from seventeen to twenty-three. This study will be limited to a consideration of the periods of Middle and Later Adolescence.

The Justification of the Study

There is noticeable in the history of every great religion a definite development and modification of theological and philosophical con-

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The Justification of the Study

There is noticeable in the history of

every great religion a definite development and

modification of theological and philosophical con-

cepts. No great religion can be static; it must move constantly forward, keeping abreast of the ever-moving current of human thought and knowledge. The rapid development and extension of the scientific method into life has created in the world of today an unprecedented unrest in religious thinking. For many people, the day of unquestioned acceptance of the commonly accepted is past. Nowhere in modern life is the divergence between the old and the new more obvious than in the field of religion.

Thinking youth of today share in the general unrest which has come as a result of this divergence. They are in a particularly difficult situation. From the beginning of their lives the religion of their parents has been instilled into them and they are bound up in its traditional loyalties and beliefs. In the course of their school life they come into contact with the new knowledge of science and are confronted with the task of harmonizing in one way or another their religious thinking with the substantiated conclusions of science. In their attempts to meet this

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problem, there arise in the minds of adolescents serious conflicts.

The justification of a study of adolescent conflicts and escapes in the field of religion and science lies in the importance of these conflicts to the adolescent in achieving a Christian philosophy of life and in the present failure of the Church to guide effectively its youth in thinking through these conflicts. Evidence of the significance of this problem may be found in the statements of adolescents indicative both of the confusion in the mind of youth due to apparent conflicts between religion and science and of the desire on the part of youth to discover its way out of this confusion, and also in the demand of adult leaders of youth for the investigation and solution of this problem.

E. McClung Fleming, a young Yale student, says: "The spectacular upheaval in physics and astronomy; the popular adoption of relativity; the dozen schools of modern psychology, with their varying opinions of mind and personality--all have the result of making life seem hopelessly

(1) *The Devil Driven on the Campus*. Literary Digest March 6. June 20, 1929.

(2) *Chapters, Jacob A. The Village Devil*.

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complex.....Religious education will not be able to ignore the vast and growing fabric of scientific data so readily appealed to by the skeptical student. For many the path to religious conviction must lead through and not around these." (1)

The following excerpts from letters written by adolescents reveal the importance of the problem and the desire upon the part of youth to find a satisfactory answer to it.

"I think that perhaps my greatest problem has to do with religion. I'll have to admit that I'm completely in a fog as to what I believe, what I should believe, and why. It wasn't so very many years ago that I never gave the question a thought and simply accepted everything I was told without a thought of questioning it as regards the truth. I was certainly in a more comfortable frame of mind than I am now!

"I would like some course that would help students to reconcile the Bible with modern science and with modern events. I would like something that would help me to formulate a few definite beliefs and theories out of the jumble that is at present filling my mind." (2)

"Perhaps there is a solution somewhere for the problem, but I doubt it seriously, the problem of determining upon a religion that will satisfy.

"After floating along through life until the second year in college, and then with an

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- (1) Why Doubt Thrives on the Campus. Literary Digest 101:25-6. June 29, 1929.
- (2) Charters, Jessie A. The College Student Thinking It Through p. 20f.

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- (1) My Book Religion on the Campus. Library.
West 101-2-3. June 22, 1927.
 - (2) Charles, James E. The College Student's Guide
to the Bible. N. Y.

awful thud and bang to become conscious that there are people who say there is no God--why, it's like being told there is no Santa Claus. First comes dullness, then interest, and so on. It becomes very straining on the nerves and health." (1)

"I am desperately unhappy because I have lost my faith in God. For now that's gone what is the use of striving to be good? What is the use of our sense of duty? What is the use of life, anyway?" (2)

In a study of aspects of undergraduate adjustment made by Doctor Angell, Assistant Professor of Sociology at the University of Michigan, the following statement made by a college student is quoted:

"I was never religious, in fact I have never been a member of any church, nor have I attended one regularly, but I believe that college has only added to my disbelief. In my scientific courses such as paleontology the idea of evolution was so clearly brought out, and so convincingly argued that I discredited the majority of the statements of the Bible absolutely. Then I found so many others who had the same ideas as I concerning religion that it strengthened my own disbelief infinitely.....It seems to be true that lack of knowledge fosters a religious spirit." (3)

Further evidence of the interest of adolescents in this problem is found in the results

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- (1) Charters, Jessie A. The College Student Thinking It Through. p. 21f.
 - (2) Ibid., p.41
 - (3) Angell, R. C. A Study in Undergraduate Adjustment. p.89.

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- (1) Charters, Jessie A. The College Student Thinking It Through. p. 217.
- (2) Ibid., p. 41.
- (3) Angell, R. C. A Study in Undergraduate Adjust- ment. p. 93.

of the questionnaire "How do you feel about it?". (1)
 This questionnaire is a check list which was used by the Epworth League in a study of young people's interests and problems. An analysis of 453 of these questionnaires which were filled out by young people from fifteen to nineteen years of age, reveals a relatively high interest in the following problems closely related to the subject of this study: getting a clear understanding of the life of Jesus; finding a true answer to some problems about God; getting an experience of prayer that is wholly reasonable and that means something to you; understanding more about death, immortality, heaven, and hell; fitting Bible stories with facts and theories of modern science; understanding evolution, how the earth and plants, animals and humans, developed.

Samuel Lucas Joshi, professor of comparative religion at Dartmouth College, in commenting upon the religious needs of youth said: "They sense the need of a metaphysical and scientific background on which the superstructure of religious theory and practice should be built." (2)

(1) How Do You Feel About It? Questionnaire published by the ~~Board of Education~~ of the Methodist Episcopal Church.

(2) Youth Creedless but Religious. Literary Digest 101:31. April 13, 1929.

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In the concluding chapter of Robbing Youth of Its Religion, James F. Halliday gives this challenge to the church: "The times are ripe. Multitudes are in a receptive frame of mind and spirit. Eager hosts are struggling to work their way out of a tangled maze of doubts and fears and questionings. Youth is on tip-toe to take up the cause of the adventurous Christ and to carry it on to yet greater triumphs. Never were times like these. What shall be done about it?" (1)

The majority of churches are at present failing to meet this challenge. This failure is due partially to a lack of an understanding of the nature and importance of the problem and partially to inadequate curriculum materials and to poor methods of meeting the problem.

The need of an investigation of this problem is made evident by the foregoing. Only by careful study of the conflicts of adolescents in religion and science can we hope to determine effective methods by which adolescents may be

(1) Halliday, James F. Robbing Youth of Its Religion. p. 253.

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(1) Hallday, James F. Robbing Youth of Its Religion. p. 255.

guided in thinking through these conflicts.

Previous Investigations of the Problem or of
Closely Related Problems

A great many worth while books have been written concerning the influence of science upon religion. Surprisingly little study has been made, however, of the influence of science upon the religious beliefs of adolescents. The only significant investigation in this field is a composite study upon the subject of scientific outlooks and religious conceptions, the data for which was assembled by the Association of Directors and Ministers of Religious Education. (1) From the results obtained by the use of a questionnaire, the following conclusions were reached:

1. It is probable that questions involving the relation of science and religion will arise whenever dogmatic and authoritative religion comes into contact with science, the majority of such conflicts arising between the ages of seventeen and twenty.

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Religious Education 23:154-166. Feb. 1928.
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2. Such conflicts can best be resolved by recognizing the problems involved and dealing with them as such.
3. The specific fields where cultural needs in this line are neglected are far too numerous and such cultural needs must remain as long as ignorance of the harmony of true science and true religion prevails.

The Plan of Procedure

This investigation is comprised of four sections. The first section will consist of a study of adolescent psychology and its bearing upon the problem. The study of adolescent psychology, especially of the religious psychology of adolescents is necessary for an adequate understanding of the problem. Without such an understanding little progress can be made in meeting the conflicts of adolescents in religion and science.

The second section will be composed of a survey of the present status of religion and science. This will be of value in understanding the apparent

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conflicts in the field of science and religion which perplex adolescents.

The third part will consist of a study of the nature of the conflicts and escapes of adolescents in the field of religion and science. The nature of these conflicts and escapes will be determined through a study of the literature upon the subject and through the investigation of the results of two questionnaires, one of which has been used with directors of Religious Education and the other with young people themselves.

The fourth and final section will consist of a discussion of the responsibility of the Church toward young people in helping them to meet this problem.

Upon the basis of these four studies, a summary will be made of the material presented and conclusions will be drawn for guidance in meeting the demands created by this problem.

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The Psychology of Adolescence

In order that an intelligent approach may be made to the problem of this investigation, it is necessary to have an adequate understanding of the psychology of adolescence as it bears upon the religious development of adolescents. As has already been said, adolescence refers to the **The Study Itself** extending approximately from the age of twelve or thirteen to the age of twenty-three. It is generally considered to begin with puberty and to end with manhood and womanhood. The period of adolescence is a period of relatively rapid physical growth but should be thought of as being characterized by gradual development rather than by suddenly initiated changes.

Adolescence is marked by mental and emotional development as well as by rapid physical growth. In the course of this development there may be mental and emotional disturbances which very seriously bewilder the adolescent. The transitional period of adolescence with its new and varied interests and its revolutionary broadening of views involves a new adjustment. The adolescent, no

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longer a child, must adjust himself to a new world.

Part of this readjustment is the discovery of the value of ones self. Leta S. Hollingworth says "Typically the self must be found during the years of adolescence, if at all." (1) This discovery of self brings with it a new social consciousness and a deepening spirit of altruism. Boys and girls of this age begin to take themselves seriously. On the one hand they are extremely self-confident of their own powers and abilities,--on the other, they possess a very keen feeling of self-condemnation.

There is during adolescence a decided development in powers to meet problems, to analyze them, and to find an appropriate solution for them. It is probable that the adolescent sense of intellectual freedom and the pleasure brought by it are largely responsible for the skeptical attitude of many adolescents toward religious beliefs. Nevertheless, while delighted with the experience of intellectual independence, the adoles-

(1) Hollingworth, Leta S. Psychology of Adolescence
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cent misses his early beliefs and attempts to find satisfying substitutes for them.

As a part of the normal development which occurs during adolescence, there is an awakening of interest in religious matters. The adolescent demands an answer to the enigma of his own existence. This attitude may be more easily understood if the course of the development of religious beliefs is traced from childhood.

The religious beliefs of a child are not inborn but are acquired. The young child is a believer. His earliest beliefs rest upon the unquestioned authority of his elders. The exact nature of these beliefs is dependent upon the environment in which the child is living and is determined by the type of religious instruction which he has received. Too often his religious notions are presented in a formal catechismal manner far beyond the limits of his understanding. The child may, under more favorable circumstances, be taught things which are in the range of his understanding upon the basis of which he may build

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his conduct and habits during the remainder of his life.

During the pre-adolescent period, the period immediately preceding adolescence, the child acquires through his own experiences standards of judging, evaluating, and integrating his knowledge. He now appraises more critically his old ideas and the beliefs which he has hitherto held upon authority. If he finds that the beliefs which he has received upon authority conflict with his experience, that authority loses some of its power over him. The child is unfortunate, therefore, whose religious teachings are of the formal, dogmatic, and doctrinal type, for the seeds of doubt are thus early sown in his mind. He cannot discard his own experiences, neither can he well believe the things which do not square up with his experiences.

Under favorable conditions adolescent religious development continues along lines similar to those of pre-adolescent years. During adolescence religion makes a deeper personal appeal and there is a deeper personal realization of the

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Under favorable conditions adolescent religious development continues along lines similar to those of pre-adolescent years. During adolescence religion makes a deeper personal appeal and there is a deeper personal realization of the

meaning and content of religion. The adolescent tends to modify the conceptions of God which he has held during childhood until God becomes an inner experience as well as an external being. During the adolescent period the internal elements of religion, the warm vital inner experiences, are emphasized. The adolescent desires religious experience and his religion becomes closely related to his entire emotional development. As his religion becomes valued the adolescent shelters it from casual speech.

The religious development of the adolescent is often complicated by the type of religious teaching received. Periods of religious doubt are common, especially among adolescents whose early religious training has been dogmatic and doctrinal. These doubts are inevitable and should be recognized as normal and natural. The youth is re-evaluating the world in which he finds himself living, he is thinking his own way through his problems, and is establishing new standards of conduct. It would indeed be strange were he to raise

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A persistent open-minded search for truth has carried many high school and college students through these difficulties and has enabled them to find a satisfying religious experience.

What then, is the significance of religion in the life of the adolescent? Psychologists definitely recognize the great importance of religion in the normal development of the maturing boy or girl. Fowler D. Brooks indicates the significance of religion in the life of an adolescent in the following: "Under favorable conditions, religion occupies a very important place in the life of the maturing boy or girl. It satisfies his groping for a fundamental, synthesized understanding of the whole realm of experience. It gives him a sense of values, a sense of personal relationships and obligations. It facilitates the formation of high ideals and unselfish service. It gives him help in attaining that self-control and self-discipline which characterize strong personality. It reenforces his moral character. It aids him in resolving many conflicts of impulses and desires, and

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thus assists him in attaining sound mental health. Praise, prayer, and other elements of worship may enrich and deepen his life, and add much to its wholesomeness and happiness. Religion in reality involves personal devotion to a Supreme Being, and can provide a unifying force for all that is highest and best in the youth's nature." (1)

The Relation of Science and Religion

The rapid growth and extension of the scientific spirit during the last few decades has had a marked effect upon the thought of the rank and file of men and women. The scientific attitude has so permeated modern thought, and there has been such a rapid assimilation of scientific facts by all people, that now as never before thoughtful men and women are looking at the world through the eyes of the scientists. There is now noticeable a definite tendency toward a scientific world mind.

The scientific attitude has undoubtedly had a great effect upon religious outlooks. In the first place, the discoveries of the scientists have given us an entirely new conception of the

(1) Brooks, Fowler, D. The Psychology of Adolescence
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universe and of man's relation to the universe. The old dualistic idea of the universe has been broken down and we now understand matter as a manifestation of energy. Limits of time and of space have been extended almost beyond human comprehension. Science has revealed to us a universe which is forever changing and developing, a dynamic universe operating in an orderly manner according to what we have termed natural laws.

In the second place, there has been a change in the attitude of man toward authority. No longer can questions be settled as in the past by appealing to the statements of individuals or by quoting from books regarded as authoritative. We must now penetrate beyond these statements to the ideas which produced them. "This habit of going beyond words to facts and experiences is the greatest contribution which science has given to modern civilization. It has permitted and made necessary a new evaluation of all our knowledge. No longer do traditional statements stand as sacred doctrines. We are ready to

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inquire not only into the meanings of words but also into the mental processes upon which they rest. We have no hesitation in asking anyone such questions as, 'How have you reached these conclusions?' or 'What is the basis in fact for your statement?'" (1)

So it is with our attitude towards the Bible. Men crave authority, especially in religion. In the early history of Protestantism an Infallible Bible came to take the place of an Infallible Pope, and the Bible came to be regarded as the Word of God, an inerrant source of authority upon all matters with which it dealt. It was regarded as being of Divine origin or inspiration. With such a view of religious authority scientists can come to no terms. The conceptions of the physical world found in the Old Testament are faulty and inadequate. No amount of interpretation can harmonize the science of Genesis and the science of the twentieth century. There is no doubt that the impact of modern science has destroyed much of the old confidence in the authority of Biblical statements. The failure of

(1) Mather, Kirtley F. The Impact of Science upon Religion. p. 4

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certain Biblical passages to harmonize with the facts discovered in the modern search for truth does not destroy the value of the Bible, but it does change notably the attitude of thoughtful men toward the Bible.

A religious attitude which is compatible with the scientific attitude must modify or discard completely all pre-scientific thought forms, attitudes, and practices. The mind which has once become indoctrinated in orthodox religious attitudes finds difficulty in seeing things from the science point of view. A person must be released from a static interpretation of religion if he is to come to terms with the scientific viewpoint. He must understand the historical qualities of religion and must possess a fairly good understanding of the real nature of the Bible. He must regard the Bible not as a book, but as a collection of books, a library of religious and historical documents written by different authors at different times and for different purposes.

In the third place, the application of the scientific method to the study of religion has

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given us a new science, the science of comparative religion. This has profoundly changed our views of religion, and it has greatly increased our appreciation for the growth and development of other religions as well as our own.

Religion has in the past unfortunately committed itself to a theology of fixity instead of one of change, and has claimed to be already in possession of all significant knowledge. For this reason it has often been afraid of the new knowledge which has been brought to light through scientific research. This fear has given rise to the conflict between science and religion.

"A theology which believes its chief mission in life is to preserve tradition rather than to discover truth is a static theology; it is bound to fall before the advance of dynamic science." (1)

If we grant that the purpose of theology is primarily to discover truth, and only secondarily to preserve tradition, we have cut through the temporary and trivial conflicts which exist between

(1) Mather, Kirtley F. Science in Search of God. p. 34.

(1) Wieman, Henry Nelson. Can Religion Endure Nature? New Republic 59(1923):75

science and religion to more fundamental and basic relations.

Much of the apparent conflict between religion and science is due to misunderstanding. A satisfactory religious outlook is impossible without an adequate understanding of the world of nature. Such an outlook must include within the field of nature the life which we know and experience as well as the creatures, plants, and inanimate objects which are usually the subject of nature study. "A religion which founds itself upon the experience of nature, and subjects its beliefs and projects to the empirical tests of observation, will have an honesty, workability and potency which is impossible in a religion which turns its back on nature and relies upon postulates of faith which can never be empirically tested." (1)

Extreme literalism is one of the greatest of the causes of the conflict between science and religion. The deep and rich symbolism of religion is capable of appealing to all grades of intelligence but a literal interpretation of these symbols

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(1) W. H. R. R. Nelson, Can Religion Embrace Nature?
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The feeling that science and religion are antagonistic to each other is altogether too widespread, for there can be no conflicts between true science and true religion. Both are engaged in the research for truth and for righteousness, and in this search must they cooperate if the greatest progress is to be achieved.

The discoveries of the scientists are at the service of religion but they must not be misused. It is impossible to use the theories

(1) Conklin, E. G. The Direction of Human Evolution
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of one special science to defend religious beliefs derived from wholly different data. When the apologist attempts to justify belief in God by identifying him with energy as the physicist conceives energy, or with evolution as the biologist conceives evolution, he is making himself ridiculous in the eyes of thoughtful people. Moreover, the mortality rate of scientific truth is high and the scientific theories which are used today to defend religion may be discarded tomorrow.

Appealing to the prestige of a great scientist who happens to be religious, claiming that religion has a peculiar method of arriving at truth which is different from the scientific method, and relying upon the validity of religious experiences as a test of religious truth, are some of the mistakes which have been made also in the attempt to justify religion.

The scientific method of observation and experimentation is coming to have a recognized place in the field of religion. The only way to distinguish between truth and error in either religion or science is by the scientific method

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The Conflicts and Escapes of Adolescents in the Field of Science and Religion

Having seen something of the tremendous effect which science has had upon our religious outlooks, we shall now consider the significance of the impact of science upon religion to adolescents. In determining this significance we shall first see what authorities upon this subject have said concerning the influence of science upon the religious conceptions of youth.

In the investigation to which we have previously referred made upon scientific outlooks and religious conceptions by the Association of Directors and Ministers of Religious Education, it has been found that questions involving the relation between science and religion are likely to arise in the thinking of an individual at any time in his life from four to forty. Most of these

(1) Scientific Outlooks and Religious Conceptions. Religious Education 27:194-198. Feb. 1928.

(2) Ames, Edward Salisbury. Religion. p. 207.

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conflicts, however, become apparent between the ages of seventeen and twenty. Such conflicts are probable whenever dogmatic and authoritative religion and atheistic science are placed in opposition (1)

Edward S. Ames, in perhaps one of the most constructive books written upon vital religious problems, says: "In the last century developments occurred that make it almost impossible for the college youth to understand the religious vocabulary of their orthodox grandfathers. The latter lived in a world of revelation and miracle, of supernatural authority and other-worldliness, that is unreal and unintelligible to the new generation, trained in physical and biological science, in modern psychology and philosophy." (2)

In Youth in Quest Grace Sloan Overton gives a keen analysis of this situation. She points out that in their search for God, youth encounter conflicting creeds. Because of this many youth lack a definite God-consciousness.

(1) Scientific Outlooks and Religious Conceptions. Religious Education 23:154-166. Feb. 1928.

(2) Ames, Edward Scribner. Religion. p. 287.

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As a consequence, life has no definite center around which youth may organize their thoughts and lives. Life has become in many cases only a succession of cheap and unsatisfying thrills. The results of scientific discovery have brought disillusionment to many of our youth, sweeping away the God who, by special dispensation performed miracles or punished evil-doers. Through their studies of geology and biology, youth discovered that the formation of the universe and the development of life could be traced with a degree of certainty. Their credulity no longer permitted belief in many of the things upon which their belief in God had been founded. (1)

The attitude of youth toward authority is especially significant. "Our youth increasingly refuses to accept authoritarian morals. To the consternation of many, it demands the why of right and wrong. In a former day it might suffice for parents to say 'The Bible says so' or 'The Church so holds,' or 'It simply isn't so done in polite circles', but that day has largely passed. For

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weal or woe, youth asks why; and if a satisfactory why be not forthcoming, it tends to think there is no sufficient why. In any event, it wishes to take affairs into its own hands. We are forced thus to put morals on an intelligent and "Why" basis or run the risk that the rising generation will have no morals at all..... Indoctrination is a fundamental moral infringement and a dangerous moral practice. We should do our best to teach our children really to think." (1)

The difficulty lies not in the lack of religion upon the part of youth. As James Truslow Adams says: "The younger generation are not irreligious. In the truest sense they want a religion, but they do not want as a substitute the theology preached by many clergymen or the mere husk of social service given in so many churches in place of both theology and religion. It is my experience that many boys and girls who cannot be induced to go to church are more genuinely religious than the clergyman who bewails the fact that they will not come to hear him preach. But

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(2) Halliday, James F. *Hobbling Youth of the Religion*

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for them a mere sentence in the Bible can no longer be appealed to as affording a sufficient sanction for an ethical idea or a code of conduct that has no other apparent reason for being." (1)

The viewpoint of youth is necessarily the viewpoint of science, for youth wants truth and is unafraid of knowing the truth. Living in a thoroughly modern world six days of the week, the youth is plunged into medievalism on the seventh, if the average church is taken as a criterion. (2)

Science, then, has had its influence upon the religious outlook of adolescents as well as upon that of adults. Youth are confronted by practically the same apparent conflicts between science and religion as are their elders. These conflicts are very significant to youth, for upon their solution depends the development of a Christian philosophy of life. These conflicts will be satisfactorily solved only when leaders of youth face them frankly and understandingly and endeavor to help youth to think their own way through them.

(1) Adams, James Truslow. Our Business Civilization p.70.

(2) Halliday, James F. Robbing Youth of its Religion p.97.

for them a mere sentence in the Bible can no longer be appealed to as affording a sufficient sanction for an ethical idea or a code of conduct that has no other apparent reason for being." (1)

The viewpoint of youth is necessarily the viewpoint of science, for youth wants truth and is unafraid of knowing the truth. Living in a thoroughly modern world six days of the week, the youth is plunged into medievalism on the seventh. If the average church is taken as a criterion. (2)

Science, then, has had its influence upon the religious outlook of adolescents as well as upon that of adults. Youth are confronted by practically the same apparent conflicts between science and religion as are their elders. These conflicts are very significant to youth, for upon their solution depends the development of a Christian philosophy of life. These conflicts will be satisfactorily solved only when leaders of youth face them frankly and understandingly and endeavor to help youth to think their own way through them.

- (1) Adams, James Trowlow. Our Business Civilization.
p. 70.
(2) Halliday, James F. Hobbing Youth of the Religion

A Study in the Conflicts in the Field of Science
and Religion Among Young People.

In order to ascertain the exact nature and importance of conflicts in the field of science and religion to young people, the causes of these conflicts, and the escapes made to these conflicts, the two following questionnaires were used.

Questionnaire I.

A Study in the Conflicts in the Field of Science
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used.

Conflicts in the Religious Beliefs of Young People

Questionnaire I. _____

The following questions have been raised by young people who are seriously attempting to think their way through problems in the field of science and religion. Will you please give your opinion as to the relative importance of these problems to youth by placing a check in the column that most nearly represents your opinion. The blank spaces are for any additional problems you have discovered in your experience with youth.

Questionnaire I.

1. Is God's existence a reality?
2. Shall we think of God as a parent?
3. Does God control the operation of the universe?
4. Is the universe a product of God's creation?
5. Is evolution consistent with belief in God as creator?

Conflicts in the Religious Beliefs of Young People

The following questions have been raised by young people who are seriously attempting to think their way through problems in the field of science and religion. Will you please give your opinion as to the relative importance of these problems to youth by placing a check in the column that most nearly represents your opinion. The blank spaces are for any additional problems you have discovered in your experience with youth.

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Conflicts in the Religious Beliefs of Young People

The following questions have been raised

by young people who are seriously attempting to think their way through problems in the field of science and religion. Will you please give your opinion as to the relative importance of these problems to youth by placing a check in the column that most nearly represents your opinion. The blank spaces are for any additional problems you have discovered in your experience with youth.

1.	Is God's existence a reality?	Greave: Minor: Bible	Heilig-
2.	Shall we think of God as a person?		
3.	Does God control the operation of the universe?		
4.	Is the universe a product of God's creation?		
5.	Is evolution consistent with belief in God as creator?		
6.	Is the acceptance of miracles of the Bible in harmony with a world of law and order?		
7.	Are the forces controlling the operation of the universe just?		
8.	Does the Bible have any authority?		
9.	Does the Bible have any value in the present-day world?		
10.	Is Jesus divine in the sense that He is the only Son of God?		
11.	Does the virgin birth contradict biology?		
12.	Can we believe that Jesus was resurrected from the dead?		
13.	Did Jesus have power to do miracles?		
14.	Is Jesus equal in power with God?		
15.	What is the nature of human personality?		
16.	Can we believe in the immortality of the soul?		
17.	Are men born with freedom of will?		
18.	Does prayer for others affect their lives?		

(Continued)

	Weglin:	Grave: Minor: Bible:	
19.	Can prayer change conditions in nature?		
20.	Does God operate now through human lives?		
21.	What is the ultimate meaning of life?		
22.			
23.			
24.			

Below are listed some problems which many young people have faced and met. In the spaces before each, indicate whether it is or has been your problem and if so at what age it arose. On line "a" indicate the cause of the problem, and on line "b" the solution you have made to it, if any.

Questionnaire II

Questionnaire II

Prob. No. : Age:

1. Is God's existence a reality?

a. (Cause)

b. (Solution)

2. Does God control the operation of the universe?

a.

Below are listed some problems which many young people have faced and met. In the spaces before each, indicate whether it is or has been your problem and if so at what age it arose. On line "a" indicate the cause of the problem, and on line "b" the solution you have made to it, if any.

3. Can we believe in the immortality of the soul?

a.

b.

4. Does God operate now through human lives?

a.

b.

5. Does the Bible have any authority?

a.

b.

Below are listed some problems which many young people have faced and met. In the spaces before each, indicate whether it is or has been your problem and if so at what age it arose. On line "a" indicate the cause of the problem, and on line "b" the solution you have made to it, if any.

Yes: No : Age:

: Is God's existence a reality?

: a. (Cause) _____

: b. (Solution) _____

: Does God control the operation of the universe?

: a. _____

: b. _____

: What is the ultimate meaning of life?

: a. _____

: b. _____

: What is the nature of human personality?

: a. _____

: b. _____

: Can we believe in the immortality of the soul?

: a. _____

: b. _____

: Does God operate now through human lives?

: a. _____

: b. _____

: Does the Bible have any authority?

: a. _____

: b. _____

Yes	No	Age
		Is God's existence a reality?
		a. (Gause)
		b. (Goltion)
		Does God control the operation of the universe?
		a.
		b.
		What is the ultimate meaning of life?
		a.
		b.
		What is the nature of human personality?
		a.
		b.
		Can we believe in the immortality of the soul?
		a.
		b.
		Does God operate now through human lives?
		a.
		b.
		Does the Bible have any authority?
		a.
		b.

Yes: No : Age:

: Is the universe a product of God's creation?

: a. _____

: b. _____

: Are the forces controlling the operation of the
: universe just?

: a. _____

: b. _____

: Are men born with freedom of will?

: a. _____

: b. _____

: Can we believe that Jesus was resurrected from
: the dead?

: a. _____

: b. _____

: Shall we think of God as a person?

: a. _____

: b. _____

Topic	Question	Answer
	Is the universe a product of God's creation?	
a.		
b.		
	Are the forces controlling the operation of the universe just?	
a.		
b.		
	Are men born with freedom of will?	
a.		
b.		
	Can we believe that Jesus has been rescued from the dead?	
a.		
b.		
	Will we think of God as a person?	
a.		
b.		

The First Questionnaire

The first questionnaire was sent to fifty-five directors of Religious Education, replies being received from forty-seven of these. The purpose of this questionnaire was to secure the judgment of leaders of youth concerning the relative importance to youth of problems growing out of the apparent conflicts between science and religion. Those answering the questionnaire were asked to indicate after each question whether they considered the importance of the question to youth to be grave, minor, or entirely negligible.

The questionnaire was composed of questions which have been raised by young people seriously attempting to think their way through problems in the field of religion and science. These questions were chosen from problems raised by seniors (1) and problems of young people (2) listed in the preliminary draft of the International Curriculum Guide, from problems found to be important in the composite study made

- (1) International Curriculum Guide. Preliminary Draft. Issued by the International Council of Religious Education. p.91-97.
 (2) Ibid., pp 109-111.

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- (1) International Curriculum Guide, preliminary part, issued by the International Council of Religious Education, 1927-28.
- (2) Ibid., pp. 102-111.

upon Scientific Outlooks and Religious Conceptions by the Association of Directors and Ministers of Religious Education, from the check list How Do You Feel About It? ⁽¹⁾ and finally from questions raised by young people in conferences attended by the writer. Blank spaces were left for the listing of any additional problems.

The results obtained by use of this questionnaire were as follows:

	: :Grave:	: Minor:	:Negli- gible:
1. Is God's existence a reality?	: 29 :	: 11 :	: 7 :
2. Shall we think of God as a person?	: 16 :	: 14 :	: 17 :
3. Does God control the operation of the universe?	: 27 :	: 13 :	: 7 :
4. Is the universe a product of God's creation?	: 19 :	: 16 :	: 12 :
5. Is evolution consistent with belief in God as creator?	: 12 :	: 21 :	: 14 :
6. Is the acceptance of miracles of the Bible in harmony with the idea of a world of law and order?	: 7 :	: 22 :	: 18 :

(1) How Do You Feel About It? Board of Education of the Methodist Episcopal Church.

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Negi- : Grave: Minor: Bible :			
1.	Is God's existence a reality?	29	11
2.	Shall we think of God as a person?	16	14
3.	Does God control the opera- tion of the universe?	27	13
4.	Is the universe a product of God's creation?	19	16
5.	Is evolution consistent with belief in God as creator?	12	21
6.	Is the acceptance of mira- cles of the Bible in har- mony with the idea of a world of law and order?	7	22

(1) How Do You Feel About It? Board of Education
 of the Methodist Episcopal Church.

(Continued)

	: Grave :	: Minor :	: Negli- gible :
7. Are the forces controlling the operation of the universe just?	: 18 :	: 18 :	: 11 :
8. Does the Bible have any authority?	: 19 :	: 15 :	: 13 :
9. Does the Bible have any value in the present-day world?	: 12 :	: 30 :	: 5 :
10. Is Jesus divine in the sense that He is the only Son of God?	: 9 :	: 16 :	: 22 :
11. Does the virgin birth contradict biology?	: 11 :	: 8 :	: 28 :
12. Can we believe that Jesus was resurrected from the dead?	: 18 :	: 21 :	: 8 :
13. Did Jesus have power to do miracles?	: 13 :	: 25 :	: 9 :
14. Is Jesus equal in power with God?	: 11 :	: 17 :	: 19 :
15. What is the nature of human personality?	: 25 :	: 9 :	: 13 :
16. Can we believe in the immortality of the soul?	: 23 :	: 20 :	: 4 :
17. Are men born with freedom of will?	: 18 :	: 21 :	: 8 :
18. Does prayer for others affect their lives?	: 14 :	: 24 :	: 9 :

(Continued)

	Major Bible	Minor Bible	Grave	
18. Does prayer for others affect their lives?	9	24	14	
17. Are men born with freedom of will?	8	21	18	
16. Can we believe in the immortality of the soul?	4	20	23	
15. What is the nature of human personality?	13	9	25	
14. Is Jesus equal in power with God?	19	17	11	
13. Did Jesus have power to do miracles?	9	23	13	
12. Can we believe that Jesus was resurrected from the dead?	8	21	18	
11. Does the virgin birth contradict biology?	28	8	11	
10. Is Jesus divine in the sense that He is the only Son of God?	22	16	9	
9. Does the Bible have any value in the present-day world?	5	20	13	
8. Does the Bible have any authority?	13	15	19	
7. Are the forces controlling the operation of the universe just?	11	18	18	

The results obtained by the use of this first questionnaire indicate the following conclusions:

1. The relatively high number of marks indicating "grave" shows that problems arising as a result of the impact of science upon religion are significant in the thinking of young people.
2. Of the entire list of questions there are a few which are often regarded as being of grave importance to young people but which in reality are almost negligible in the thought of the majority of youths. Such is the case with the questions which were asked in this questionnaire concerning Jesus, with the exception of the twelfth question: Can we believe that Jesus was resurrected from the dead?
3. Certain of the questions listed in this questionnaire are of vital importance to the maturing boy or girl who is attempting to work out a satisfactory life philosophy.

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The Second Questionnaire

These questions may be grouped under the following three general headings: (1) Questions concerning the meaning and purpose of life, (2) Questions concerning the reality and nature of God, and (3) Questions concerning the relation of God to the operation of the universe.

4. There are in the minds of young people in many cases grave conflicts which arise as a result of the influence of the scientific attitude upon their religious outlooks which are unrecognized by young people themselves.
5. To discover the ways in which young people have found solutions to these conflicts.

This questionnaire was used with high school and college students and the results of thirty of these questionnaires were made the subject of special study. No attempt was made

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The Second Questionnaire

Upon the basis of the data obtained by use of the first questionnaire, a second questionnaire was developed for use with senior high school pupils and college students. The questionnaire was prepared with the following purposes in mind:

1. To determine more definitely the problems in the field of religion and science actually presenting difficulties to adolescents.
2. To verify the usual age at which such problems most commonly arise.
3. To discover common causes and circumstances giving rise to these conflicts.
4. To discover the ways in which young people have found solutions to these conflicts.

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to correlate the results obtained by use of Questionnaire II with those obtained from Questionnaire I. Because of the nature of the questionnaire and its limited use the data secured are to be considered as indicative of certain trends rather than as final and conclusive proof of the facts suggested by them.

The Results of Questionnaire II.

In this questionnaire the young people were asked to indicate whether or not each of the questions listed had at any time constituted a problem to them. The results obtained show that each one of these questions has been considered a problem by part of the young people answering the questionnaire. It will be noticed from the table below that three-fourths of these questions were considered as problems by fifty percent or more of those answering the questionnaire. Of these questions, those which have constituted problems to the greatest number are questions concerning the reality of God, the relation of God to the universe and to man, and the authority of the Bible.

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 authority of the Bible.

Replies of thirty high school and college students as to whether questions listed have or have not been problems to them.

Problem	:Yes	: No	:
1. Is God's existence a reality?	: 19	: 11	:
2. Does God operate now through human lives?	: 18	: 12	:
3. Are men born with freedom of will?	: 18	: 12	:
4. Does God control the operation of the universe?	: 17	: 13	:
5. Does the Bible have any authority?	: 17	: 13	:
6. Are the forces controlling the operation of the universe just?	: 16	: 14	:
7. Can we believe in the immortality of the soul?	: 15	: 15	:
8. Is the universe a product of God's creation?	: 15	: 15	:
9. Can we believe that Jesus was resurrected from the dead?	: 15	: 15	:
10. Shall we think of God as a person?	: 13	: 17	:
11. What is the ultimate meaning of life?	: 11	: 19	:
12. What is the nature of human personality?	: 9	: 21	:

The second purpose of this questionnaire was that of checking upon the age range at which conflicts between religion and science usually occur. In the data secured it was found that the

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Problem	Yes	No
1. Is God's existence a reality?	18	11
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3. Are men born with freedom of will?	18	12
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5. Does the Bible have any authority?	17	13
6. Are the forces controlling the operation of the universe just?	16	14
7. Can we believe in the immortality of the soul?	15	15
8. Is the universe a product of God's creation?	15	15
9. Can we believe that Jesus was resurrected from the dead?	15	15
10. Shall we think of God as a person?	15	15
11. What is the ultimate meaning of life?	11	19
12. What is the nature of human personality?	9	21

The second purpose of this questionnaire

was that of checking upon the age range at which
 conflicts between religion and science usually
 occur. In the data secured it was found that the

range in which these problems occurred among young people extended from ten to twenty-six years of age. The average age at which these conflicts arose was seventeen, the majority of conflicts arising between the ages of sixteen and twenty.

These results agree in general with those obtained in the study made by the Association of Directors and Ministers of Religious Education (1) which indicate that conflicts between religion and science may arise at any age between four and forty, the majority of such problems arising between the ages of seventeen and twenty. The limited age range shown in the present study as compared with the former age estimate is doubtlessly due to the fact that the present investigation was confined to high school pupils and college students. The slightly lower age at which the majority of these conflicts occur suggests that such conflicts often arise at earlier ages than they are commonly thought to arise.

(1) Scientific Outlooks and Religious Conceptions.
Religious Education 23:154-166.

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(1) Religious Education 33:154-166.
Religious Outlooks and Religious Conceptions.

The third purpose of this questionnaire was the discovery of common causes giving rise to the conflicts between science and religion. The most common causes of these conflicts which have arisen in the minds of young people, as revealed by means of this questionnaire, were the following: the seeming lack of tangible evidence of God's existence, the explanations given by some noted scientists as to the origin of the world and of man, the lack of evidence of immortality, the power of men to act in opposition to the laws of nature, the apparent conflict of forces of nature, evolution, the study of high school geology, the study of philosophy, questions arising in college classes, the triumph of evil over good, the upsetting of a belief in the literal interpretation of the Bible, the lack of meaning of the Old Testament, contradictions in the Biblical stories, Bible study, the old conception of God in the Old Testament, a realization of own limitations, the impossibility of physical resurrection from a scientific viewpoint.

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From this list of causes of conflicts we may arrive at certain definite conclusions. First, it is evident that early religious training of a formal and dogmatic type is responsible for the development of the majority of these conflicts. Second, one of the chief factors contributing to the appearance of these conflicts is youth's limited understanding of the nature of the physical world and of the attitude of true science toward religion. Third, there is a lack of understanding upon the part of youth concerning the real nature of the Bible and concerning the meaning of true religion. Too often religion has been thought of as a set of dogmas rather than a way of living. Fourth, there has been a failure on the part of both the public school or college and the Church School, in many cases, to meet these problems of young people in an adequate manner. Finally, there is evident in these causes of conflict the demand of youth for a reasonable religion.

The final purpose of this questionnaire was to discover the solutions which young people have made to these conflicts and the ways in which

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they have been able to find solutions to their conflicts. The solutions which these young people have found to their problems are very difficult to classify. An analysis of the questionnaires reveals, however, that they fall into three general classes.

The first class is composed of those young people who, when apparent conflicts have arisen in their minds between religion and science, have ignored the truths of science and have relied entirely upon the authority of the Bible for the solution of these conflicts. These young people keep their religion and their science in two separate compartments of life. Their religion remains a separate and isolated affair while in all other respects they live in the light of scientific knowledge.

Among the answers which were made in this questionnaire are the following which are typical of this first class. "God's existence is a reality for the Bible teaches the truth and it says He is a Spirit infinitely perfect." "We can believe in the immortality of the soul be-

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cause God promised we would be rewarded in the next world or punished according to our deeds."

"Yes, the Bible has authority, because the Bible teaches nothing but the truth and if we believe in God we should believe the Bible also."

"If we believe in the Bible and its teaching we believe in the resurrection."

The second class is composed of those students who have faced their conflicts in an open-minded manner, and have readjusted their childhood religious conceptions, thus achieving a satisfying religion in harmony with their religious needs and the new knowledge of science.

Many of the answers which were given in the questionnaire are typical of the second class. The solutions given are the results of much thought even though they may be but tentative and quite unlike the ultimate answers that are usually made by adults to the same questions. Representative of this class are the following answers:

"This problem arose because of the explanation given us by some noted scientists as to

cause God promised we would be rewarded in the next world or punished according to our deeds."

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Representative of this class are the following answers:

"This problem arose because of the explanation given us by some noted scientists as to

how we originated, this explanation being to me at that time (age fifteen) more logical than the one given in the Bible. One was facts --the other sort of a legend handed down by word of mouth through the ages. Since then I have to a certain extent changed my opinion and do believe that there is some ruling spirit, who controls our destinies, and who may well be 'God'."

"I do not think that the Bible can be quoted as an absolute authority, any more than any written account of incidents which are of necessity as much hearsay as facts. Note the numerous contradictions and the different versions of the same happenings found therein."

One student to whom the Genesis account of creation had been a problem said, "This was cleared up for me in a summer conference to some extent. I saw the back-ground of the story and accepted it from a historical standpoint as a Jewish attempt to explain the universe."

A high school student who had had difficulty in adjusting his religious beliefs at the time that he was studying freshman geology said

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A high school student who had had difficulty in adjusting his religious beliefs at the time that he was studying freshman geology said

that talks with a minister who had previously taught biology in college helped him to find a solution to these conflicts.

Finally there is a class of students who either have been unable thus far to think their way through problems between religion and science or have assumed an antagonistic attitude toward religious matters. Among answers typical of this third class were those of four students who were very uncertain as to the reality of God or who actually denied the existence of God. These students in reply to the question "Is God's existence a reality?" answered "I don't know, I think so", "I don't know", or "I don't think so". From one of these students came the gloomy philosophy "We come from nothing, and we return to nothing."

There should also be mentioned besides the three classes described above that group whose early religious training has been of such a nature as to prevent the occurrence of difficulties in the field of religion and science. One student answering this questionnaire replied:

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"All of these have been thought about, but I would not and do not consider them as problems. I do not know definitely when I first thought of them or when my conception of them changed. It was gradual and thus any un-learning that I did was no great shock to me--in fact they were realized so gradually that the transition was not marked."

Among the sources which were mentioned in the answers to this questionnaire as aids in meeting these conflicts, the following were the chief ones: observation of nature, life and the universe; Biblical authority; study of the teachings of Jesus; experience of God in the life of the individual; revelation of God through human personalities; prayer; talks with friends; summer conferences; county conferences; understanding of the real nature of the Bible; talks with a minister; the study of psychology; readjustment of childhood conceptions; a growing conception of God; teachings of the Catechism.

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The Responsibility of the Church toward the
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The nature and causes of the conflicts which occur in the minds of adolescents in the field of science and religion having been investigated, we shall now turn our attention to the responsibility of the church toward meeting these conflicts. If much of the religious teaching which is presented in our church schools is carefully, intelligently, and honestly analyzed and evaluated, it will be seen that the public educational system is not so much to be blamed for the existence of these conflicts and for the lack of a definite God-consciousness in the mind of youth as is the Church itself.

By far too much of our religious instruction is based upon an earlier conception of God which has been shattered by scientific research. The church has been afraid to meet openly the questions of youth who have been

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perplexed by the contrast between the religious viewpoint of their elders and the scientific attitude which they have encountered in their high school and college studies. Little has been done to help young people to face these problems in such a way that they may come through them with something more than mere agnosticism. Young people should be so taught and so encouraged to think that they may constructively solve their difficulties.

The mature leadership of our churches has for the most part been fatally lacking in the scientific spirit. The Church must realize that religion is not a static affair to be handed down to younger generations. Youth must not be coerced into accepting our ethics, morals, and religion at the stage to which we have been successful in developing them. The Church must recognize the potential nature of religion, permitting youth to have an opportunity to share in continuing the growth and development of religion rather than forcing the acceptance of a partially

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The materials which have been used in the majority of our church school texts, and the interpretations which have been placed upon these materials, have been for the most part of a type typical of a static religious viewpoint. Angus Hector Mac Lean, after pointing out the positions taken in the courses of the Christian Nurture, Beacon, University of Chicago, and Scribner series, said: "What is the significance of these materials for education in a scientific age? The treatment of the question is fragmentary, distorted, inaccurate, and incomplete even if the materials found in all the texts were brought together. Many children taught by means of this type of material will have much to unlearn." (1)

It is little to be hoped that such material will help the child to formulate such viewpoints as will aid him in meeting constructively problems arising in his mind as the result of apparent conflicts between science and religion. Present texts are entirely inadequate for developing scientific mindedness. Most of the curricular

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material of the lower grades are of such a nature as eventually, if not at the time they are studied, to create inevitable conflicts for children who take them seriously.

Not only do our religious curricula contain much which is incompatible with the scientific outlook, but the uncertain religious beliefs and ideas which are presented in them are given with such certainty as to prevent young people from having the experience of facing uncertainties calmly and constructively. Moreover, children are not prepared nor encouraged to evaluate the numerous conflicting religious opinions expressed in our curricula.

Perhaps the greatest fault of our religious teaching has been the undue emphasis which has been placed upon religious doctrines and dogmas. Our religious teachings have been based upon ideas and beliefs and the vital elements of religion have been greatly neglected. Religion has been made a doctrine rather than a way of life. There are, to be sure, a few texts which seem to indicate a tendency toward

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The movement toward texts of this nature is a recent one, however, and is still in its infancy.

The religion of youth must be usable. It must color and integrate the entire life of the youth. It must determine the nature of all his relationships to others and must influence the decisions which he must make. It is evident that if religion is to have the power to do all of this in the life of a modern youth, it must itself be in accord with the truth which is presented by modern knowledge. The religious faith of youth must be intellectually reasonable if it is to have a worthwhile influence upon his life. It must be of such a nature that conflicts with the truths of science are impossible.

It is the duty of the church to help youth to think their way through the difficulties which they face in the field of religion and science. In the first place there must be made available curricular material which is in harmony with scientific truth. There must be units for use by

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young people which will help them to understand that belief in true science and in abiding religion may dwell harmoniously in one person. In the second place, the leaders of young people must understand the nature and importance of these problems to young people, and must deal with the problems as they actually exist. They must be willing to face the questions of young people in this field squarely and honestly. The answers which were received in the second questionnaire as to the sources in which young people have found aid in resolving conflicts in the field of science and religion emphasize the importance of frank discussions upon the subject of these conflicts with sympathetic adult leaders.

Successful religious work among young people must in the future be based upon the spirit of "science-at-its-best". (1) There must prevail a love of truth, no matter where it may lead, a sincere curiosity, and a readiness to readjust religious beliefs in the light of new knowledge.

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Science which has been so valuable in revealing mysteries of the physical universe may be used to render a great service to religion. As long as ignorance of the harmony which exists between true science and true religion prevails, we cannot expect our youth to resolve conflicts which they may have in this field. The youth must be encouraged to live upon the intelligent interpretation of observable facts rather than upon traditional thought patterns and to formulate a Christian life-philosophy in harmony with such an interpretation.

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The rapid development of the physical sciences and the extension of their methods into all phases of life has created an almost unprecedented interest in religious thinking. Our religious outlooks have undergone important changes as a result of the application of the scientific method to the field of religion. Our conception of the universe and of man's relation to the universe has been greatly altered, and our attitude toward religion has been changed, and our appreciation of the spiritual qualities of religion has been deepened.

Summary

Religion has in the past been characterized by a theology of fixity rather than one of change and has claimed to be already in possession of all essential knowledge. It has therefore been afraid of the new knowledge which science has given us and has protected itself with the preservation of the traditional doctrines. Conflicts between religion and science have arisen as a result. These conflicts have been increased by the poor understanding of the true attitude of science toward religion and by the extreme

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literalism and formalism characteristic of a static religion.

Thinking youth of today share in the general unrest which has been occasioned in religious thinking by conflicts between religion and science. Bound up in the traditional beliefs and loyalties of the religion of their parents, youth encounter during their school life the great task of harmonizing, in one way or another, their religious thinking with the substantiated conclusions of science. This task often presents perplexing difficulties to the adolescent.

It is one of the great duties of the church to help its young people as they attempt to think their way through these difficulties in order that they may arrive at a satisfactory interpretation of religion and achieve a Christian life philosophy. Under favorable circumstances religion may come to have an important integrating power in the life of the maturing boy or girl. Before the church can help adolescents with problems arising in the field of religion and

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science, the nature of these conflicts must be understood.

The adolescent period is one of transition and adjustment. The increased ability to meet problems, to analyze them, and to find appropriate solutions for them, which is characteristic of mental development during adolescence, gives the adolescent a sense of intellectual independence. The youth is reevaluating the world in which he lives, he is thinking his way through his problems, and is establishing new standards for his conduct. It would be strange were he to raise no questions concerning his religious beliefs.

The majority of conflicts in the realm of science and religion arise in the thinking of young people between the ages of sixteen and twenty although they may quite frequently arise at an earlier age. The cause of such conflicts is in most cases traceable to an early religious instruction of a formal, dogmatic type. Instruction of this nature inevitably leads to the establishment of conflicts when the boy or girl comes

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into contact with scientific knowledge. These difficulties most commonly arise during the years in which the young person is receiving high school or college training.

Young people have found three avenues of escape from conflicts arising in the field of religion and science. The first is that of ignoring scientific knowledge and relying solely upon Biblical authority for answers to perplexing conflicts between religion and science. The second method is that of facing calmly and constructively conflicts arising in the field of religion and science and readjusting childhood religious conceptions in such a way that they will be in harmony with the new knowledge of science. The third avenue of escape is that of assuming an antagonistic attitude toward all matters of religion.

It is clearly evident that of these three methods of escape the second is the most desirable. The church, however, has often failed to encourage an attitude of open-mindedness upon the part of its youth. It has been afraid

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Little has been done to help young people to solve the problems which have arisen in their minds in the field of science and religion. The curricular material in use has been of such a nature as to create conflicts rather than to help young people to find solutions for their conflicts. The majority of present texts are entirely inadequate for the development of the scientific spirit. There is much within them that is utterly incompatible with the scientific outlook.

Perhaps the greatest mistake of our religious instruction has been the undue emphasis which has been placed upon religious doctrines. Our religious beliefs and ideas have been presented with a certainty which allows young people no opportunity for an evaluation of them. Religion has been pictured to youth as a set of doctrines rather than as a way of life. Such

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The Church is presented with a great challenge, that of helping its young people to live religiously in a scientific age. If it is to meet this challenge, the Church must base its religious work among young people upon the spirit of "science-at-its-best". It must insist upon the development of curricular material which is in harmony with scientific outlooks to meet the demands raised by this problem. It must possess an understanding of the true relationship between religion and science. It must understand the nature of the problems of young people arising in this field and must realize their significance to young people. It must be willing to face these questions raised by its youth frankly and honestly and must be ready at

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